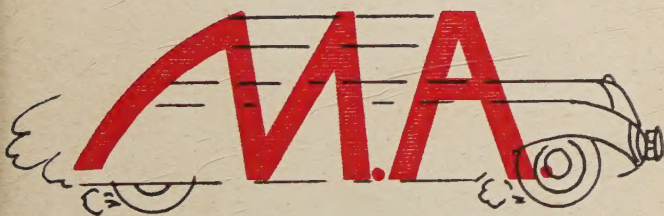
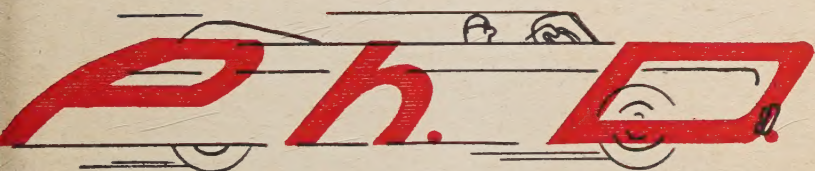


# INTEGRITY

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September, 1949

VOL. 3, NO. 12

SUBJECT:

THE APOSTOLATE  
OF THE  
SCHOOLS

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**INTEGRITY** is published by lay Catholics and dedicated to the task of discovering the new synthesis of **RELIGION** and **LIFE** for our times.

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## EDITORIAL



E HEARD of a priest the other day who gives wonderfully convincing sermons about Hell, but when he talks of Heaven you wouldn't want to go there. The way it was explained to us, it's a lot easier to talk of evil because we fallen creatures are quite familiar with it. It needs a saint to elaborate on the joys of holiness.

The case of the priest reminded us of ourselves, and especially in relation to a criticism we often hear: You are too negative. It is easier to criticize than to construct. We are more familiar with evil than with good. It is easier for us to see the Hell that has been made of earth than the Heaven that God wants it to be transformed into.

We used to object, when accused of negativism, that to see that the world is ordered against Christ is at least to see something, and that it is in so far true. It is better, for instance, than saying a bad thing is a good thing, just to be cheerful. Yet if we and our readers are to make over society, we need to see through the disaster to God's use of this adversity, through the modern despair to the hope that lies in Christ.

Hope doesn't lie anywhere else except in Christ. That is the vision which is becoming blinding. That is the only source of a "positive viewpoint." The only constructive program is toward a *Christ-centered* society. We were right, we think, not to have lavished flattery on any scheme whatever from which the supernatural had been strained out, or to which the Redemption was accidental. We now see, dimly but certainly, that our elevation to the order of grace must act as the *integrating principle* in the transformation of the world.

Our readers seem to sense it too, even when they are less articulate than we. Whenever we have made the sort of synthesis of which Christ was the essence (as, for instance, in the August issue on raising children), the response has been overwhelming. We all thirst for Christ, even unknowingly.

This issue is more "positive" too. If God gives us light we hope, with your help, and especially that of our writers, to point more and more clearly the way to a new order in Christ.

THE EDITORS

# Education for Sanctity

There are two kinds of Catholic high school graduates—the ones who have what Frank Sheed calls “pagan minds with Catholic patches,” and the ones, far fewer, who possess truly Catholic mentalities. There is all the difference in the world.

The first are not necessarily lacking in religious training. They know the tenets of the Faith and how to defend them. They understand that, in their religion at least, they are at conflict with the modern world. But those are only the “Catholic patches” of a mentality that is otherwise thoroughly pagan. In other words, they are not convinced of total Christianity; they do not look at life as a whole, rather they see it as a series of departments, one of which happens to be religion.

Unfortunately, such graduates, adept at apologetics but without an essentially Catholic mentality, are at a decided disadvantage. They are like the office boy with a talent for wiggling his ears, proud of the fact that he will be able to respond should the boss ask him to wiggle his ears, when all his exasperated employer wants the boy to do is empty the wastebasket which is already overflowing. Certainly it is an excellent thing for a Catholic graduate to be able to explain the infallibility of the Pope or the Catholic teaching on birth control when he is asked to do so. But as one graduate put it, “I’ve been out of school three years now and no one has ever asked me to explain anything.”

That is the point. What is required in the modern world is not so much an explanation of Christianity as an *example* of Christianity. We are not asked to debate, but to *live*. The Catholic graduate will encounter not so much an explicit hatred of his faith as an implicit, living attitude toward life as a whole that simply ignores his faith, and an almost universal philosophy of life that follows from that attitude. There is a conflict in religion, yes. But the graduate with a truly Catholic mentality will find a deep conflict not only in religion, but in total outlook. If he does not understand that, he may easily find himself going along with secularistic, materialistic, pagan currents and trends, against which he can find nothing in his apologetics and formulas, but which nevertheless oppose the Catholic attitude toward life as a whole.

This schizophrenic Catholicism shows up all over. It explains the scores and scores of young Catholic men and women who honestly find no problem at all in serving both God and Mammon, simply because God is one department of their lives and Mammon another. Thus it is that each June the ranks of the



bourgeois swell by the addition of Catholic graduates who are sincere, but half-baked, who pride themselves on being Catholic without being different. This is the reason our schools graduate so many also-Catholics—nice, charming, all-around, average, successful, well-balanced young people who are also Catholics.

What is lacking is the totality of outlook which makes up what we have called a Catholic mentality, the integrated outlook that encourages a right response to values and sees the whole universe "God-bathed." Our schools, with some few exceptions, are failing to turn out *whole* men because they are not even making the attempt. "Perhaps," says Sister Mariella Gable, "if we have a number of half-baked (Catholics), it is because we do not make the oven hot enough."

### Some Basic Considerations

The next question seems to be, what sort of education can make the oven hot enough? What sort of education is going to turn out mature men with Catholic mentalities?

Pius XI answered that some time ago by pointing out the subject of Christian education is "man whole and entire . . . with all his faculties natural and supernatural." Clearly, if our schools are to turn out whole men, they must be concerned with the whole man and not just a few select parts of him. There must be an attempt to develop all of the powers of the baptized Christian—physical, intellectual, aesthetic, social, moral, spiritual and supernatural. This does not imply that each of these elements should receive equal attention. Dietrich von Hildebrand points out that the mature personality is the one who recognizes and lives according to a hierarchy of values, the person who consistently makes the proper response to values. True education will, then, attempt to develop all of these powers according to their essential hierarchy.

Even a cursory survey gives evidence that, generally speaking, there is no real effort in that direction. At best, our schools seem to be primarily concerned with intellectual development, although even that is an overstatement because, as Newman proves, an intellect really disciplined to perceive truth gives birth to the classic personality, at least on the natural level.

Besides intellectual development there is grudging concession to physical, aesthetic and moral training. And all of this with an eye to the practical business of earning a living and getting on in the world. Moral and spiritual development appear to be left largely to the initiative of individual teachers, with the added help of a few hours of religious instruction weekly. *The most important of*

*all, the supernatural (at least in the Christian hierarchy of values), is almost universally ignored or neatly tied up with the ribbon of formula and platitude and stored away.*

## Education and Supernatural Life

It is by virtue of the Sacrament of Baptism that the education of the Christian must differ from the education of Aristotle's "good man" or Newman's "gentleman." Their theories are concerned with the nature of man per se; they stem from philosophy. With Baptism, however, theology enters the picture to show us that philosophy does not supply the whole truth about man. It teaches that any system of Christian education concerned only with the nature of man in itself is lacking because at Baptism the Christian receives a *new* nature, a supernature, a share in the divine life of the Trinity; he becomes an "adopted son of God."

That is breathtakingly important. No longer can the education of a person so elevated be concerned *primarily* with the development of intellect to perceive truth, or with the training of the will, or with physical fitness or social graces. Neither can it be primarily concerned with the attainment of success, or the amassment of wealth, power, prestige and information, nor even with wisdom or culture or moral good. The importance and value of these must be recognized and they must be developed in their proper order, but they can never again be primary. They must always be means to an end, not ends in themselves. And the end of the education of the baptized Christian has become unmistakably the supernatural life of grace, the attainment of the Kingdom of Heaven, of eternal happiness and union with God by more and more full participation in the divine life in which He allows him to share. The end of Christian education has become *sanctity*.

And yet how many of our Catholic graduates are more than formally aware that they possess such supernatural life? Or if they are aware of it, how many understand what it means and know how it should be nourished and brought to fruition? How many will live out their gray, dull, mediocre lives in a ceaseless struggle to make them bearable and still save their souls, all but unconscious of what someone has called "the magnificent reaches and depths of the life conscious of the indwelling of the Trinity"? And where shall they learn how to live supernaturally if not in the schools where they are supposed to be educated, reared into Christian men and women? Shall they, like most of their teachers, have to join convents and seminaries in order to learn something of the Christian life, despite the desperate need of our times for lay people, as well as religious, who will be saints?



## **Religion: Creed, Code, Life**

In the Christian order, then, the supernatural must take precedence. This is not to say that it should occupy the largest share of the curriculum; rather it should inform and penetrate the entire curriculum. It is not a department, but a way of life. Nor does it imply that the curriculum should revolve exclusively around heavenly things. Pius XI says well that "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social. . . ." In other words, education for sanctity does not necessarily rule out education to earn a living, for example. It simply keeps things in their proper order and does not paint a big desk in a plush office as a vitally important aim for which to work. It teaches the student to "earn a living and make that living liveable." And if he finds that a difficult task in our time, it stresses, too, the necessity to work for a society in which the Christian will not constantly have to be rowing upstream, a society in which he can "breathe easily and remain Christian," a society in which the business of earning a living will contribute normally to his growth and development, rather than detract from it.

In the same way, Christian education concerns itself with man's adaptation to changing social structures and his part in changing them. It concerns itself with the governing and regulation of human affairs, with physical well-being, with the training of the spiritual powers to perceive and appreciate truth and goodness and beauty, with the development of the man of character. But coloring, penetrating, dyed into the very fiber of it all, is that basic awareness of first things, of the supernatural. Religion is not confined to the religion class, where it is taught as a creed to be believed or a code of morality to be followed. Rather it breathes in every class and therefore in every phase of human activity; it becomes a life. Only the school that views it as such will be able to turn out young people with Catholic mentalities. Otherwise they turn out, at best, the mentality with "Catholic patches," pieces of mind and no peace of mind.

## **A Report on a School That Dared**

The foregoing has been an endeavor to lay down a few fundamental principles. What happens when a school attempts to carry out those principles is an encouraging story.

Being a graduate of one of the several high schools in the country where steps have been taken to integrate education, attempting to write that story makes me feel somewhat like a puppy

chasing its own tail. Or like a man who concludes from the bump on his head that he has been hit by something, but finds it much more difficult to ascertain exactly what it was that hit him. Nevertheless I should like to try to explain that bump, not from the point of view of a learned educator but from the angle of a graduate who knows that, by no virtue of his own, his life is richer and fuller and deeper and more useful because he has been taught too like spinach while his less fortunate fellows have been pandered to in their taste for cotton candy.

I do not, by any means, postulate the following program as ideal. There are flaws, no doubt, and perhaps large ones. It is simply a description of one school where a beginning, at least, has been made, where the first steps have been taken. I write of a high school because I am not prepared for any extensive discussion of a four-year college program. It is clear, however, that the colleges, too, are in need of a similar reblocking and that the colleges attempting such a reblocking are following along the same lines in their own milieu.

Although the high school program of which I write is still in the formative stage, outsiders are frequently astonished at the amount of territory the first faltering steps have covered. They have said of the graduates of this school and a few others like it: "What is it that they have that the hundreds of other varieties of graduates don't have? They are mature; they are apostolic; they are informed about things that matter in art and literature and politics. Mention an important Catholic book and they have read it, or at least heard of it. Mention social reform and they know what you are talking about. They are well on their way to being full Christian personalities." Lecturers, too, have found them a surprisingly intelligent and responsive audience.

The difference does not lie in a reorganized or strikingly different curriculum, although that may come eventually. The subjects taught are the same as those taught in almost every Catholic high school; the difference is in the way they are taught and in the material presented.

Perhaps the best way to describe it would be to say that almost everything is theocentric—so much so that students themselves have commented about "every class being a religion class."

### **Christian Impact in English**

English is the one course that has undergone the most thorough reorientation toward theocentricity. The four-year reorganized course is described thoroughly and in great detail in the



recently-published *Christian Impact in English*\* so there is no need to elaborate on the course here. It is enough to say that it differs radically from standard high school English courses, since it is based on the idea, set forth in the introduction, that "Education is a short cut to total living, to sanctity. To have failed in that is to have failed."

For that reason, there is no dabbling in the long-outmoded anthologies of English literature; rather there is a vital concern with total Christianity. The introduction to *Christian Impact in English* asks, "What right have we to consume four years of a student's life only to have these same students merit the terrifying line of Bloy, 'The Name of the Lord is so far from your thoughts that it would not even enter your heads to take it in vain.' If by our insistence upon surface manners before principled living, memorization before thought, facts before truth, skills before wisdom, jobs before living, we drive the Name of the Lord from our thought; let us close our records, stop our stokers, and return in silence before the Face of the Lord. Certainly that boy or girl whose work calls forth the deepest within him is a service to his fellow man and praise for his Maker; who assumes his place in the liturgical life of the Church; who ponders over the prayers of the day or the writings of creative thinkers; who is joyful, sane, humorous, and reasonably practical (as the world uses the word) certainly that boy or girl is educated. But where is he?"

So instead of having to concentrate on "all the favorite meaningless flic-flac tradition has left with the good," English students are given a thorough background in truly Catholic literature, with the literature of each successive year geared more intensively to the formation of Christian mentalities. Besides study of worthwhile classics like *Hamlet* and *Macbeth* and Tolstoi's *Legends*, students become acquainted with many of the writers of the Catholic revival. They learn to know the writings of people like Newman, Belloc, Chesterton, Kate O'Brien, Bernanos, Mauriac, Bloy, Claudel, Thompson, Greene, Waugh, Gertrude von LeFort, as well as less known authors whose works are both artistic and catholic. They study Peguy and Hopkins and Gheon; sophomores struggle with such books as Eric Gill's *It All Goes Together*, and come out of the struggle stronger and more mature; juniors take books like Newman's *Callista* and von Hildebrand's *Liturgy and Personality*; seniors study Gill's *Autobiography* and Sigrid Undset's

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\* *Christian Impact in English*, Vol. I. By Sisters Rosenda, Mina and Francis Borgia, O.S.F. Seraphic Press, Milwaukee, Wisconsin. \$3.75. Vol. II to follow.

*Kristin Lavransdatter*. Those are only samples of the core reading that is covered during the four years. Many will ask, "Isn't that too advanced?" The answer is no, not if such books are read under proper guidance. It is during the teens that the mind is most active, most receptive, most capable of absorbing new ideas. Why not build it at that time into maturity? Why not let students read such books during high school, so that they won't have to go back of their own initiative later on to get the background that they should have gotten in high school?

Besides the books taken in classes, the students do individual outside reading under the guidance of the teacher. They become acquainted, too, with vital Catholic magazines. It is common place, for example, to see students poring over *Commonweal*, *America*, *Integrity*, *Today* or *Concord*, and some of these magazines are used regularly in classes.

The entire course lays much stress on the importance of the development of the power of sound judgment, the development of a correct sense of values. Students soon learn the importance of possessing a critical spirit. That is not the same as a mentality that delights in constant harping criticism, rather it is a mentality that understands the fallacy of putting everything on an even plane where there is no good, better, best—a fallacy especially prevalent in regard to anything labelled "Catholic." To counteract that tendency, they learn to distinguish, to separate what is of value from what is worthless whether that be in regard to movies or books (even "Catholic" books) or any of the ideas and trends with which modern man must concern himself.

The reading done in the four years of English opens the door to countless ideas and problems. Work, labor problems and Christian social reform come in for their share of discussion. The nature of beauty comes clear through a study of poetry. Woman, marriage and the home, the idea of living sacramentally, supernatural life and the apostolate, problems of human relations, the nature of success and failure, the idea of culture—all these fields and many others are explored in the light of the literature that is studied. And during the course of it all, as the introduction points out, the students "deepen their responses to life; they grow ever thirstier for truth; they rid their minds of sentimental attachments; they, need we deny it, fall in love with the Trinity. All of which is a conditioning for a life of sanctity, strong and ringing."

### **The Religion Course**

Although the English courses are the only ones which have been thoroughly reshuffled, one finds the God-centeredness from



which they stem in other classes, too. For example, during the four years of daily religion classes, teachers present Christianity as a way of life, with Christ as model. Christ becomes truly "the Way and the Truth and the Life." Dogma and apologetics are not neglected, by any means, but the course goes beyond them, uses them as a foundation in an attempt to "make our lives religious and our religion live."

I remember studying the four Gospels and the life of Christ, and I recall how Christ, the God-Man, suddenly came alive for me where before He had been simply the Good Shepherd of the holy cards, or the ringleted Infant knocking on the door of the tabernacle with His chubby fists, or a remote, impersonal God to Whom one was supposed to pray.

I remember, gratefully, being given a really thorough ground course in the supernatural life, its nature and powers and habits. We began with a study of all forms of life—mineral, vegetal, animal, rational, angelic and divine. Then, with some understanding of what life is, we went on to study of the life in the Trinity, a study of the mystery of person and nature in the God-head. It was only then that we proceeded to study the Incarnation; and with that background the tremendous significance of God becoming man, of the divine taking on human nature, struck us for the first time; we knew suddenly why our God is a God of love.

From the Incarnation we went on to the Redemption, the restoring of supernatural life to man. And we learned how the Redemption is carried on through the apostolate of the Mystical Body of Christ, of which each one of us had been made a member at Baptism. We began to understand how the life of that Body, the supernatural life of grace in which each one of us shares, had been strengthened in Confirmation and how it is nourished and exercised by the Mass and the Sacraments and the liturgical life.

The theological and cardinal virtues, the gifts and fruits of the Holy Ghost, the beatitudes, the corporal and spiritual works of mercy all began to fit into their place in this picture. They were no longer simply questions and answers in the catechism, but became instead vitally important to this life of which we had become suddenly aware.

Because this does not pretend to be an article on the supernatural life, the above description of the course is almost ridiculously condensed. Suffice it to say that the effect of the course was terrific. We received from it the first dim understanding of what was meant by the Christian life. And we had been unknowingly hungry for that knowledge, just as are most lay people today. Like

the rich young man, we had been keeping the commandment from our youth and we wanted to do more. Like him, some of us turned away from this new, hard saying, but there were others who accepted the challenge, the command given to every Christian: "Be ye perfect as your heavenly Father is perfect. . . . Take up your Cross and follow Me."

## A Christian Atmosphere

It is not only through classes that there is an attempt to develop mature, theocentric personalities. The whole atmosphere of the school conduces to that end. The doctrines of social justice taught in classes are embodied in the policy of the school and should go without saying that all nationalities and races are accepted and welcomed by both faculty and student body. Nor is there any of the I-must-be-nice-to-Jane-because-she-is-a-Negro attitude. Students soon learn to accept Jane *as a person*, and shun them.

This democratic Christian attitude carries over, too, into student-faculty relationships. There is an effort at all times on the part of the faculty to recognize the "personability" of each individual student and to furnish intelligent, directive counseling. Because both student and teacher learn to recognize Christ dwelling in each other, there is a real respect for the rights and wishes of each group and a corresponding sense of duty that makes flagrant disciplinary cases non-existent.

Nor does this close student-faculty relationship interfere with student government. Students are given a free run with very few curbs on the part of the faculty. They are not only allowed, but encouraged to direct and manage their own student life as much as possible through the medium of the normal high school organizations. The student newspaper, for example, although it has a faculty moderator, is entirely student-written and directed. It affords an excellent outlet and clearing ground for thinking and discussion carried on in classes or in after-school bull sessions and study clubs and it concerns itself deeply and practically with the problems and needs of the student body. Many a battle—covering everything from the value of popular songs and secular magazines to "going steady" to the need for an understanding of the meaning of a specific social problem—has been waged in its pages. Of their own volition, students decided to make the paper a stepping stone "toward integration," eliminated standard gossip, fashion and joke columns, and they attempt to evaluate every article and editorial in the light of Christian principles.



Also, in this matter of applying social principles, it should be noted that money and prestige make very little impression, and this is true not only in principle but in practice. Although tuition is already pared to a minimum, no student is ever refused or allowed to withdraw from the school because of financial difficulties. If necessary, tuition, uniform, even meals in the cafeteria, are extended without any "embarrassment" on the part of the student. Neither faculty nor student body is aware of this concession.

This same carries over, to a great extent, into students' social life. Home parties and recreation are encouraged, and especially after proms and dances. Immodest dress is not tolerated at proms, and occasional folk dances have been introduced. As is natural, various races and nationalities mix socially as well as in classes, with the only objections coming from prejudiced parents. And many parents are eventually won over to a more Christian view by discussion and example on the part of their offspring.

### **Spiritual Activities and Opportunities**

Spiritual activities have their root in the liturgy, with the Mass at the core. The *Missa Recitata* and *Missa Cantata* are familiar to every student, and they soon learn to know and love the Gregorian Chant, "prayer sung," which expresses so perfectly the mind and heart of the Church. At High Masses, the student body sings the ordinary, with the *Schola Cantorum* chanting the proper. Because the school desires to foster parish loyalty, Mass is not celebrated daily in the school chapel, but only on First Fridays and other special occasions. On all other days students are urged to offer Mass in their parishes and during Lent and Advent breakfast is served in the cafeteria, or students even are allowed to eat while attending their first morning class.

Compline is usually chanted in the chapel at the close of the school day, and many students learn to love the Divine Office and to use the *Short Breviary for the Laity*. Bulletin board displays and general atmosphere all keep rhythm with the liturgical year and there is much stress laid on liturgical living, since a knowledge and appreciation of the liturgy leads the student almost inevitably to become a true follower of Christ. Devotion to Our Lady is fostered, too, through the liturgy, as well as through exercises like May crowning and living rosary.

One of the most important contributions to students' spiritual life is made by the Sodality of Our Lady, as directed by CISCA (Chicago Inter Student Catholic Action). Each week, representatives attend Cisca's Saturday morning bull sessions with about five hundred other students. They bring back agendas and,

through weekly discussions in each home-room, ideas gleaned at Cisca are passed on to the entire student body. All of this makes a definite contribution to the Christian life and thought of the students and Cisca-stimulated Sodality meetings afford one of the best possible opportunities to relate theory and student living. Each year Cisca revolves around a single subject and explores it thoroughly, relating it to students' lives. Successive years have seen fruitful study of subjects like the Works of Mercy, the Beatitudes, The Context of Reality and Christian Family Living. Such study does much to develop mature Christians and to direct students into the lay apostolate.

It is interesting to note, too, that, although the school constantly reiterates the need for a lay apostolate and tries to direct students into the apostolate, there is no corresponding loss of religious vocations. On the contrary. Last year there were almost four hundred students in the school; of these seventeen will enter convents this September, an amazingly good percentage. It proves only that stress on the spiritual life, on sanctity, on the apostolate tends to confirm any calling to the religious life, as well as to the lay apostolate. And that seems obviously logical. The first bite of food always sharpens hunger. Often it makes one suddenly aware of hunger, when there was no awareness before.

### Other Influences

As I write many other ideas tumble through my mind, many factors that have an important influence on the formation of Catholic mentality. There should be some mention of the lecturers chosen to speak to the student body—active people from every branch of the apostolate whose dynamism, both in ideas and example, set fire the apostolic flame, inspire thought and discussion and probing of the deep issues affecting a world suffering a period of transition. Because of such speakers, assemblies are alive, interesting and important.

There should be mention, too, of the aesthetic education that results not only from formal classes, but also from the general atmosphere of the school. Art and music students are not alone in their love of the true and good and beautiful; there is an attempt to teach the entire student body to share their enthusiasm.

To this end, there is a noticeable absence of the sentimental and pietistic in the art that graces the classroom walls, in the crucifixes, in the student chapel. The faculty, wisely, understand that most of the objections to the current revival in Christian art stem from an inevitable human devotion to the comfort of the status quo. We always tend to think that the art with which we



are most familiar, that with which we have grown up, is the most beautiful. Four years of constant, everyday contact with truly good art helps break down such prejudices and students eventually learn to know and appreciate good art. Or, if all of them do not reach that stage, at least they are not visibly shocked by a Rouault painting, a Maria Laach crucifix, or a painting by Ade Bethune or Sister Mary of the Compassion.

### **The Risk of Smugness**

The above are, I think, some of the factors that contribute to the formation of Christian mentalities at the high school of which we have been speaking. Because they are set down from the point of view of a former student they do not give a complete picture. They are simply an indication of the influences that affected one student most deeply; others would, perhaps, tell a different story.

There is a danger, too, of any article such as this one sounding smug, but that is a risk that must be taken by anyone who desires to share a good thing with others. It is analogous to the case of the Catholic who, understanding the implications of Catholicism, knows with a deep certainty that he is a long way from having reached the perfection to which he has been called. But he knows, too, that because he is a Catholic he is far richer, far better equipped to reach that goal than his less fortunate fellows; and so he risks sounding smug in order to tell them about something that he knows to be worthwhile.

The main difference is that I am not talking about an institution that is infallible and all-true. I want only to point out that there is a real need to integrate high school education so that it serves the whole man; and I have tried to show that attempts to do so have borne fruit. Let others plant and water and tend the seed as they see fit.

The important thing is that our Catholic schools should graduate a veritable army of young men and women with Catholic mentalities, whole personalities whose supernatural virtues of faith and hope and charity inform and penetrate every phase of their lives. The important thing is that the alumnae lists of our Catholic schools be composed not so much of distinguished people who have achieved success as of foolish people who have achieved sanctity.

LOIS SCHUMACHER

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(EDITORS' NOTE: The author of this article was graduated two years ago from Madonna High School in Aurora, Illinois.)

# Slogans for Schools

## Parade of Magic Words

American education, having no integrating principle (it rules out religion, and what substitute could it find but nationalism or statism?) goes in with great solemnity for slogans and fetishes. For a time, in the early days of public education, some century-and-a-quarter ago, the great discovery was mass education, copied from the mass production of factory goods, with rival educators like Joseph Lancaster and the Reverend Andrew Bell quarreling as to who had first noted the similarity between the training of children's minds and the weaving of textiles.

Better known to our generation is the fetish of the materialistic nineteen-twenties and nineteen-thirties, when much of the most respected educational thought went into the physical environment of teaching, when the public was being convinced that it need only provide vast palaces of learning, with ball fields, music towers, and well-equipped stages, and presto! the millennium in education. That was the era of the school swimming pools, without which an A-1 rating for a high school was improbable. Many of these school pools are now little used, and newer schools do quite well without them: the rage for aquatic fitness has spent itself with the coming of new fashions.

More persistent in our own country have been the fetishes borrowed from science—the scientific method in teaching, scientific analyses of students as well as of curricula, with efforts to determine by scientific testing the intelligence, the interests, the abilities, the personalities, and the repressions of pupils.

Educational "experimentation"—the word has a scientific sound—has been considered good per se, with an aura of high excellence hovering over the "experimental school," although the very term suggests a lack of assurance as to how to educate the young. Although basic experimentation on the bodies of children would be considered heinous, it has been lauded when performed in the name of the god of educational science on the minds of children—even when the experimenter lacked scientific training or a more valid purpose than curiosity or the desire to write a thesis.

This scientific tendency has latterly merged into the psychiatric trend in education, with guidance stepping in to save children from unpleasantness, from learning "the hard way." For every flaw in the child's behavior or intelligence, experts start ferreting for excuses in his background and environment, and there



is an unholy fear that the child who taxes his mind may become mentally disturbed, or that a child who is reproved may develop a guilt complex or a secret, devouring hate for the reprover.

These fetishes change rapidly, as each is found to be partial in application and no panacea at all, and as the desire for "something new" makes itself felt. Many of the people who are today clamoring for "federal aid" have merely been captivated by a phrase and have not given thought to the real consequences of increased federal participation in what has up to the present been a more local function. If this were not the era of the superstate, the same persons who speak with upturned eyes of "federal aid" might be enthralled instead by some such slogan as "home rule in education."

There has also, through the years, been a considerable emphasis on changes in method as an open-sesame to better education. The "monitorial system," with one teacher handling several hundred pupils in a single room, was the answer to the prayers of school boards a century ago; today it would be unthinkable. The "Five Steps in a Good Lesson," stemming historically from Herbart, used to be basic in the training of public school teachers everywhere. Now these same teachers have suddenly been told that the Five Steps are outmoded, and "learning by doing" is the slogan in conjunction with which the Activity Method has been prescribed as the magic potion for many an unconvinced pedagogue.

As the fetishes change, so also do the catch-phrases. "Achievement to capacity" used to be the motto for a busy, purposeful school; today such a slogan would be scowled upon as too driving, and in its place would be found "A happy school for happy children"—with absence of discipline, compulsions, and difficulties as the keystone to joy. "Education for peace" predominated twenty years ago; this has given place to "education for democracy," which may mean anything or nothing, so long as God isn't mentioned and the children learn to be tolerant of everything except His name.

### **The Audio-Visual Craze**

With the Activity Method scarcely past the zenith of its popularity, another fetish of method has been climbing over the horizon; namely, Audio-Visual Education. In its growth and its hold on the teaching imagination, this fetish is typical of others that have gone before and of those yet to follow.

Books and bulletins on audio-visual are running off the presses; vast teacher-training institutions are offering courses—

with scholarships as inducements—on it; universities and state departments of education have bureaus with full-fledged directors devoted to it; and at least two states in our Union require of prospective teachers the completion of a course in audio-visual techniques.

The term "Audio-Visual Education" is virtually self-explanatory. It implies, as one author puts it, the use of educational stimuli from A to Z, from anaglyphs and aquaria to vectographs and visits to the zoo. Most popular, among audio-visual materials are films, radio, records, television, trips, and exhibits of specimens.

The claims made for this technique range all the way from the temperate to the ridiculously extravagant; it is classed variously by its advocates as an aid or as a cure-all. While the more moderate proponents of audio-visual enrichment characterize it merely as a highly effective method for teaching a lesson, the more exuberant seem to consider it as the solution to all the problems not only of the schools but of the world. In a very recent volume two highly acclaimed authorities in the educational field asserted that this teaching method, which helped to win the war against the Nazis and the Japanese, would also make worthwhile world citizens of our boys and girls; that, if it were universally used, it would banish ignorance, hate, greed, and misunderstanding and bring about universal peace. Behold, then, through judiciously tickling the eyes and ears of school children, Utopia!

Almost all of the audio-visualists describe it as new; they set up a clay duck of the "dull, formal, unpleasant, lifeless" teaching of yesterday and proceed to shoot at it with the newly sharpened darts of audio-visual techniques.

But a dispassionate examination of this shiny method—even a cursory glance—will reveal that, while it has its proper uses and its values, yet it is neither new nor indispensable nor invariably desirable. Like most educational fetishes, it is a relic discovered by some seeker of the unusual, refurbished by him and his confreres, and set up on a pedestal until it shall be tired of, knocked back into the dust, and trampled in the search for a fresher, more satisfying novelty.

### **New Name, Old Crutch**

We do not have to search far for evidence of the antiquity of audio-visual teaching. Before school education was compulsory, most teaching of children was both by audio-visual and activity techniques, although those pedagogical terms were yet unborn; the child learned to do something by having his mother



or father, or the master to whom he was apprenticed, show him and explain to him and, simultaneously, have him practise doing it.

In the Middle Ages, when the preservation of culture lay in the hands of the Church and books for reading were beyond the reach of most, the chief media of popular education in philosophy, history, and morals were the arts—architecture, sculpture, painting, music, and the drama. (It was the Puritans, after the Protestant Revolt, who condemned both the saintly images and the theater, and who had the religious paintings whitewashed.) In the medieval mystery plays of the Church and the miracle plays, in which townsfolk and tradesmen themselves enacted scenes from Scripture and the lives of the saints, the lesson was taught through eye and ear as well as mind and through active participation as well as audience-experience, much as in the pilgrimage activities to Our Lady of Walsingham, just now strikingly revived.

Pictorial representations for children of today may be traced back not only to the first known illustrated textbook, produced by Comenius three hundred years ago, but to the hieroglyphics and other picture-writings of primitive peoples. Field trips, in search of specimens and other visual-education aids, were quite the vogue in America in the early nineteenth century; and the boys and girls of Ancient Greece also learned by this method. The "cabinets" of natural science of not so long ago were certainly for visual learning.

Our Lord Himself, the greatest of all teachers, constantly pointed up His instructions by an appeal to the eye. "Consider the lilies of the field"—and the listening followers saw the gay splendor of the flowers which God had created. Or, "Suffer the little children to come unto Me,"—and He showed in the person of the child the nature of those to whom Heaven was open.

No, audio-visual enrichment is not new. It is as old as man's impulse to transmit what he knows to those who know it not. There is nothing new about A.V.E. but its name, and the aura which of late has gathered about it.

### **Influence Through the Senses**

That the thoughts and actions of people, whether pupils or adults, may be influenced by eye-and-ear stimuli needs no proving. We have only to look at contemporary advertising, its methods in press, radio, and television, and the control which it wields over the habits and minds of Americans. Or we may look at the vast imprint of Hollywood upon our mores. No wonder that educators, bemoaning the comparative insignificance of their results,

lament: "Had I a sword of such keen steel!" and go forth wistfully to find one.

In the United States armed forces during World War II films, charts, maps, and diagrams were used extensively and effectively to teach, and to build the morale of, the masses of recruits. The Nazis also used audio-visual means of instruction and indoctrination—posters of Hitler, military salutes, parades of Storm Troopers, etc. The educators out of Moscow, we are told, have perfected to an exact science the assailing of the young through eyes, ears, and emotions in order to win them wholly for the Soviet State.

Granted, then, that audio-visual means of teaching may be very effective—yet they are neither indispensable nor always salutary—some of their present-day advocates notwithstanding. Where the use of many-sided stimuli is called the best possible means of preparation for world citizenship, as it has been recently by highly respected authorities, it is time for a readjustment in thinking with a view to restoring secondary considerations to their subordinate position. It is time to debunk the little graven images.

### Abuses

The history of education throughout the centuries has demonstrated that the surest ways for a person who knows something to transmit his wisdom to another are through personal example, the spoken word, and the written word. These should and in the long run will continue to be the mainstays in the education of rational creatures. If teachers become too enamoured of the materials of sensory instruction, or if they hide behind them, they may easily lose sight of both the pupil and what they are trying to teach him.

Audio-visual techniques are as subject to abuse, through misuse or overuse, as any other tools. A field trip can easily degenerate into a holiday from school; laboratory demonstrations may be mere stunts; and school radio productions tend to a Comedies-clattering of sound effects and an undue absorption in the mechanics of the control room. The children who, after witnessing a play that condemned mob violence, could only report "It was silly. The man fell dead before the gun went off"—those children were expecting the performance to have the technical excellence of a Broadway show, and were concerned only with that angle.

There is a sort of fatal fascination to many in the use of films and the paraphernalia of radio or laboratory in teaching. Instructors using these props often feel that the mere handling of them gives them the distinction of being up-to-date and of sallying forth



from the ivory tower; and both pupils and administrators jump to the conclusion that such teachers are "on the beam." A class-period studded with pictures and music is likely to have color and variety; one must look, however, into its effect upon the pupils to know whether it has been well spent.

In all the hullabaloo about audio-visual, it would be heretical to ask at this time how much is too much. Yet, for the sake of the children in the schools, this question should be carefully considered.

Enthusiasts make the blanket claim that audio-visual teaching stimulates thinking and imagination and brings forth creative responses. Under some circumstances this claim might be justified; yet, if they are allowed to run away with the teaching, audio-visual materials may dull the imagination and prevent any thinking, creative or otherwise.

### **The Downward Path**

In spite of our extensive and expensive public education, our slogans and our tin gods, we find that our school graduates are increasingly unable to converse intelligently, to grasp the meaning of printed matter, to write correctly, to think logically, to live independently and nobly. This surely is not to be attributed to progressive deterioration of human mental chromosomes. A greater concentration on the essentials of education, with less wastage on the trappings, is clearly indicated.

Education should develop intellectual power and spiritual awareness. An entirely verbal lesson in which the teacher imparts knowledge or helps the pupils to analyze a hypothesis might well allow for more intellectual activity on the part of pupils than a series of several thousand rapidly changing pictures occupying the entire class hour and succeeded immediately by another lesson similarly enriched with sensory stimuli. A "verbal" parable causes the mind to conjure up images, even as does the poetry of a Shakespeare, while audio-visual, providing the scenes ready made, often permits the imagination to slumber on.

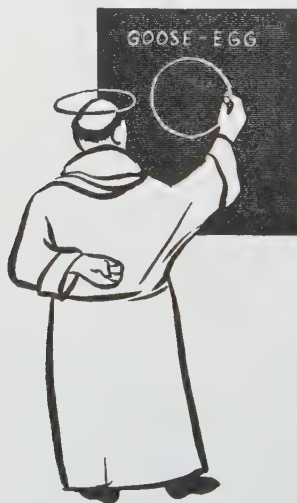
How much thinking does the ordinary movie-goer do as a result of his three-hour stretch at the cinema? The two and a half hours of baseball heard on radio or televised—what will the boy remember of them day after tomorrow, what new concepts will arise in him, what ideas be clarified? Whether in school or out of it, an overdose of audio-visual, like overindulgence in stimulants of any kind, will have a stultifying effect. Since children get so much of this stimulation outside of the classroom, it might be advisable for the schools, instead of piling on more of the same,

to attempt to equip their pupils for handling what they already get. Not to compete with Berle and Belasco, but to give the children better habits of thinking and more intelligent standards for heard and seen programs would be a worthy aim for the schools.

Unless this aim is achieved, the American child, surfeited by sensory assailments, will presently become all ears and eyes and automatically responsive attitudes, with a poor, shriveled tissue in the cavity of his skull; and then indeed there will be a scrambling for a new fetish, a new slogan, to restore his vanished mental capacities.

HELEN MCCADDEN

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### TAKE IT FROM THOMAS

Our patron, Saint Thomas Aquinas,  
Whose pleasure it was to define us,  
Said a scholarly goal,  
That neglected the soul,  
Rated neither a plus nor a minus.



# The Problem of the Newman Club

Every member of a Newman Club can rattle it off that the purpose of the club is to foster the spiritual life of students, their religious instruction and their social life, *in this order*. Nearly all of them will also admit (especially the distraught and discouraged chaplains) that in practice the order is reversed. The average Newman Club is overwhelmed with social events, has very little strictly spiritual activity (one annual Communion breakfast and one retreat, neither well attended) and does only fairly well with the religious instruction. Every year a few zealous students try heroically hard to shift the emphasis from social to spiritual and to awaken some vitality in the characteristically apathetic members. Similarly with the chaplains who are often bewildered at the small reward of their herculean labors. It is sometimes possible, because of great activity or large numbers to imagine that particular Newman Clubs are accomplishing much, but this apparent success should be considered in the light of the fact that the Newman Club is the sole organized instrument for reaching Catholic students in secular universities. A number of converts is not impressive if great numbers of Catholics lose their faith at the same time. Nor is it an achievement to have "sponsored" marriages amongst nominal Catholics if the marriages are not really Catholic, nor to have kept to the minimum observance of the Faith practical pagans who will almost certainly prove weaklings in the crises which they cannot help but face in our day.

Does this sound as though the Newman Club should be held responsible for all the evils of secular education? Certainly not. Yet if the Newman Club is destined to play a losing game (as, for instance, if it means taking the diocesan time, money and priestly services principally to sponsor secular recreational activities among nominal Catholics), then the effort might better be abandoned. On the other hand, maybe the Newman Club is missing real opportunities for lack of vision. Certain Newman Clubs in this country, as for instance at the Universities of Iowa and Illinois, are extremely effective because they take a realistic view of the total university situation. It is time that all Newman Clubs took serious stock of their roles on their own campuses.

## The Secular Dilemma

Newman Clubs have usually been suffered or tolerated by the Church rather than enthusiastically hailed, and this because they cater to Catholic students in secular institutions, and in theory the Catholics shouldn't be there at all. Indeed, it is more than a

theory. Catholics are prohibited by canon law from attending secular colleges and universities without special permission. Furthermore, there is a basic conflict inherent in the very idea of secular education.

However, the fact of the matter is that hordes of Catholics do go to secular colleges and universities and that the Church in practice tolerates it, and even tolerates the presence there of considerable numbers of nuns and priests. It may be a bad idea but it is a *fait accompli*, so much so that New York University can claim to be the "largest Catholic college in the country."

Because of the Church's reluctance to seem to condone the presence of so many Catholics in non-Catholic schools, Newman Clubs have been step-children in the matter of chaplaincys. This is their primary disability. Many Newman Club chaplains are really parish priests taking on this one added responsibility, too which they can give very little time and for which they are often enough unsuited.

Another serious consequence of the secular problem is that the caliber of Catholic students is generally fairly low. The reason is that Catholics who attend secular colleges often do so for impure motives. Sometimes it is a snobbish appeal, oftentimes it is with a view toward worldly success. Usually the student is already secularized, or very poorly instructed, when he arrives. Some enroll under parental pressure or economic stress, and many, whether their motives are good or mixed, have never had a clear view of the Church as Christ. In consequence, it is likely that the more noble and sincere characters on campus will be found among the non-Catholics. We shall return later to the question which arises as a result of this condition.

### **Times Have Changed**

When the Newman Club was founded around the turn of the century, secular education, though rationalistic and uncatholic, was not yet oriented against the natural law, against morality, and against God. It had some virtues and a Catholic could, by supplementing it with Catholic learning, come out fairly well-educated while remaining a good, even if not a spectacular, Catholic. Any present-day treatment of the Newman Club must take into account the tremendous recent worsening of the schools. The very principles of reason are being superseded by a systemitized atheism. In the face of this it is impossible for even the Newman Club to play a supplementary or defensive role. It will have to join the intellectual battle and that means that its students (and teachers) or at least some of them, will have to be given sharp and sound



and profound instruction, not only in doctrine but in theology integrated with psychology, science, history and the rest of the subjects.

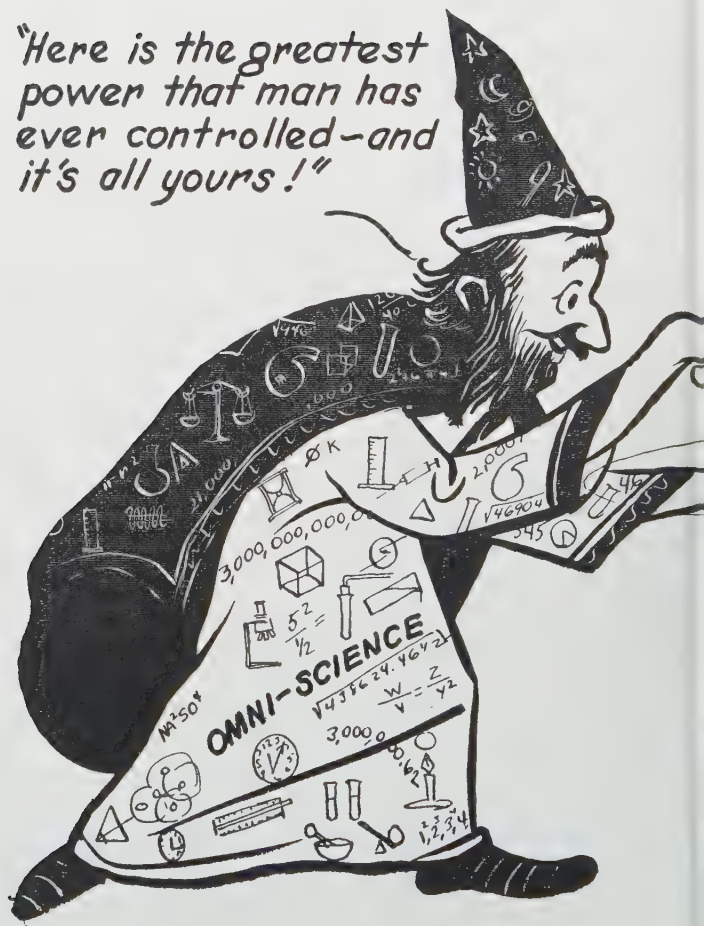
### **Everyone Goes to College**

Everyone goes to college today who has the time or money (or the government's money) and the greater percentage are not real students. The general policy of the Newman Clubs has been to cater to the soft-headed majority of fun-loving collegians. It is true that it cannot neglect these, since they are in the majority and are likewise in spiritual need. Yet the intellectual is the rightful inhabitant of the campus and in the long run the person most likely to influence educational circles and through them the masses. He should be cultivated, and he should not be expected to accommodate himself to juke boxes and dances. Any effort to reach both the student and the collegian should be spiritual and liturgical, for here is their common ground. Otherwise let there be separate and suitable activities. The collegians can have preparation-for-marriage courses while the intellectuals study Saint Thomas. In this way the best in both groups can be cultivated.

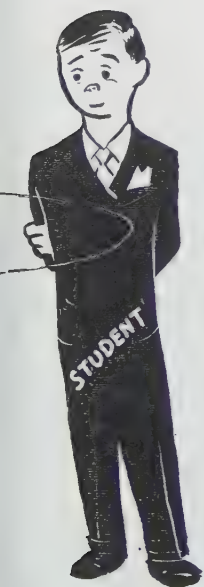
### **The Scarcity of Time**

Lastly there is the problem of time. Students are overwhelmed with extracurricular activities of which the Newman Club is just one. To our mind the Newman Club is usually too deferential in regard to the students' time. It should insist with the students, as does Catholic Action and the Legion of Mary in their activities, that nothing (except classes) takes precedence over the Newman Club. Christianity cannot play second fiddle to athleticism, or to other clubs or to dates. Naturally this insistence will have to be backed up with the good use of the students' time by the Newman Club. If there is not some way of cutting through the everlasting parliamentary procedural organizational red tape which characterizes Newman Club meetings, then let the club be run on different lines. Let it also simplify the planning of activities, preferably by cutting many of them out. Why, for instance, does the Newman Club have to sponsor so many dances (which, they say, the members demand) and then have to beg the students to buy tickets to said dances? The fact must be faced that the youth of today is already surfeited with pleasure, and that when the world is in the balance, even students must put away childish things. It is true that students are immature, but must the Newman Club help prolong their adolescence?

"Here is the greatest  
power that man has  
ever controlled - and  
it's all yours!"



ou can do with  
ou darn well  
se!"





## Need for Apostolic Orientation

We should like to suggest that the key to the solution of the Newman Club problem lies in apostolic orientation, somewhat in the manner of the parochial apostolic orientation suggested by Abbe Michonneau and explained in *Revolution in a City Parish*. This would involve a profound change in thinking. Instead of seeing the Newman Club as a pathetic and rather hopelessly ineffectual *defense* weapon within the confines of a huge, godless educational factory we must learn to see the Newman Club as a mustard seed of the re-Christianized education of the future, the spark on the campus which can start a spiritual conflagration. We must realize that the only defense today is an offensive.

It is not necessary to point out that the secularists and neo-atheists of American campuses influence not just by their teachings but by the tremendously powerful atmosphere which they create. This atmosphere is the product chiefly of their unconscious presuppositions. The very air they breathe out (and the Catholics breathe in) is heavy with rationalism, secularism, and a sort of triumphant sensualism. The students are the heirs to a lot of false promises, but being young and innately idealistic they identify sincerity with feeling (hence free love and other moral aberrations in respect to sex). Since their rational faculties have only been superficially trained, they readily concur in a superficial intellectual synthesis which has an immediate plausibility.

It is to this atmosphere of glorious and triumphant paganism that Catholics have to bring the message of Christianity, see and make others see the perspective of eternity rather than the narrow confines of a few mortal years. They have to convince their fellows of the superior reality and value of the spiritual over the sensual and emotional life. They have to restore the objectivity of morals and truth.

This is not easily done, but it has to be done. Without it there is no possibility of success. The first necessity is to see that it has to be done and to realize with all due gravity that it is a whole atmosphere, reinforced by every campus activity and every class, that has to be combatted. It is almost a "mystique" one is up against, rather than a series of intellectual errors.

## Faith as a Weapon

The only way to combat this mystique is with an alternate mystique. The Christian lives by faith, which is a true mysticism and his view on the world should be colored by faith. As the pagan student approaches life and learning with his unconscious materialistic bias, so the Christian student should come upon the

scene with a complete basic structure of principles in the light of which he makes all his judgments. It would not be necessary to stress this were it not for the habit Catholics have of clearing their minds of what they already know with certainty, in order to approach a problem "scientifically."

Newmanites would do well to read Newman's own sermons on faith and reason in order to correct this basic error. It will change their whole approach to their academic career. If the sociology professor demonstrates the necessity of euthanasia or birth control, the students who use their faith will not denude themselves of the truth on these matters to follow the teacher's "scientific" reasoning, nor will they argue that these measures are evil in themselves and therefore cannot be used, however desirable their use might be from the point of view of social welfare. No, instead the students will approach the question with their own apriori certainties. They will say to themselves: "Euthanasia and birth control are wrong, we know that with certainty (and we are not going to re-examine these questions again and again to see if they are true although we might demonstrate their truth to anyone who asks sincerely). We also know that God's laws are always in harmony with the common good (since He is the ultimate common good) and that these practices, being contrary to God's laws, are sure to make a social mess. The professor must be wrong either in his facts or his logic or his definition of the common good. Let us peacefully examine his argument to see where he is wrong and what the right developments would be."

Students who proceed in this way will get a Christian education in spite of the school and stand a much better chance of influencing their teachers and fellow students. It will gradually be perceived that they have a total view of the world, a view which explains the facts of history, science and experience in a much better way than does the materialist view. Their Catholicism will not appear as an occasional and unaccountable negation as it now appears to non-Catholics, and often to Catholics themselves.

We have stressed this basic intellectual approach (that is colored by, indeed saturated with, faith) because it is fundamental to the intellectual apostolate. It will mean a deep faith on the part of Newmanites, and we will come to the cultivation of that later, but it will mean primarily a *use* of faith, a refusal to hold faith in abeyance before the "scientism" of modern education.

### **The Primacy of Charity**

The best attitude to take toward the enemies of the Faith in secular colleges is this: No matter how much they blaspheme, no

matter how terrible their errors are, no matter how virulently anti-Catholic they seem, they do all these things chiefly out of ignorance of the Faith.

The main reason for assuming such an attitude is that it is almost always true, and where it isn't true the attitude of charity will still be appropriate.

If this attitude is taken it will prevent zealous students from fighting on the wrong plane. It is a good thing to know all the errors which are going around campus, and to keep Catholic students from being contaminated by them in so far as possible (by keeping, for instance, a list of the more harmful and less harmful teachers and steering Catholic students accordingly), but it is not a good thing to start a vicious sort of warfare on the level of mutual vituperation. It brings out the worst in the Catholics and often hardens non-Catholics in positions which they formerly held only superficially.

One thing which will help clarify a lot is the primary apostolic orientation of the Newman Club. Students who see themselves as the bearers of light are much more apt to be gracious than students who see themselves as a persecuted minority.

### **The Sick at Heart**

Everything conspires in our world and on our campuses to hide the tragedy which lies just under the surface of people's lives. Our adolescents are sick at heart, especially the "pagan" ones. Nearly all of them come from broken or unhappy homes. They are confused. They have no one to confide in, no way of getting rid of the guilt of their accumulated sins. They have no vision and no goal (which is the main reason they are frantic for pleasure). Above all, their hearts ache for God because they were made for God. They are all in process of messing up their lives, just at the time when their lives should be full of promise and hope.

Newmanites should concentrate on this tragedy, which they know is just below the surface, rather than on the hard and seemingly happy surface. Their attitude should be one of compassionate kindness and respect. With charity they can break through the surface to the suffering on a thousand little occasions, especially if they are sincere about their own love of God, their own weakness and suffering and need of prayer. Catholics must stop pretending that they too are deliriously happy with the coke-and-drug-store world of Hollywood and college campuses. By admitting to depth they will attract those who long to extend their roots into the world of grace.



## Chaplains Need Lay Assistance

All the above may seem highly theoretical, but actually it flows fairly easily into practice, once the central idea is grasped.

The most important person is the chaplain, but that does not mean that the chaplain has to carry everything himself. The strongest criticism which can be made of chaplains who are otherwise admirably suited to Newman Club work, is that they try to do everything themselves, thus limiting their effectiveness to their own intellectual and physical resources, while the students remain unformed for leadership, initiative and responsibility. On any campus the work of the Newman Club lies far beyond the capabilities of one or two, or even a score of chaplains. The situation is parallel to that of the parish. If parish priests work themselves to death and yet leave untouched the bulk of their missionary work, they are not doing an intelligent job because they could reach out much further and much more effectively if they planned their attack with the use of responsible lay people.

For instance, as in the parish so in the Newman Club, it would be very wise to divert a handful of members into a Legion of Mary praesidium, which would in an organized way work to uncover and retrieve lapsed Catholics, or would undertake to sell or distribute Catholic literature, or start a Catholic library, certainly essential activities.

Or again, a Catholic Action cell is a very good formation center for leaders, an excellent way of the chaplain's getting first-hand accurate information on campus morals and doctrines, and potentially furnishes a group which could take over certain activities—including social.

The chaplain who would encourage these two groups would be tremendously rewarded, at a great economy of his time for they together would take only two meetings and one session with a Catholic Action leader a week. Of course, both groups would be bringing lapsed Catholics and prospective converts to the chaplain, and so keep him busy, but at his proper priestly duties.

Both the Legion and Catholic Action (Y.C.S.) would be autonomous groups, of course, and not comprehended by the Newman Club. But the club could foster and house them and the chaplain would pretty much have to chaplain them too, and could so integrate all the campus activities.

## The Spiritual Basis

Any chaplain's primary job is going to be to set a spiritual framework, to begin his Catholic center around the Holy Eucharist. The ideal is a Catholic chapel catering especially to the campus,

or at least daily Mass under some favorable circumstances. It is impossible to exaggerate the value of "ornamenting" this primary sacramental act, both for the Catholic students' sake and as an apostolic weapon. The chapel should be as liturgically beautiful as possible, the Mass sung or dialogued (a really good Gregorian choir is almost imperative); provision for breakfast after Communion if necessary; perhaps short homilies every day, certainly fitting sermons on Sunday. Tremendous importance should be placed on daily Communion and weekly Confession, for apostles in an alien atmosphere need every help from grace.

The highest ideals of the spiritual life should be held out to students in Church and in Confession. A class in the spiritual life should be made available not only to Catholics but also to non-Catholics, and instruction and encouragement in prayer. Today's youth is more eager for prayer than is generally realized.

There has been some talk, but very little experimentation in regard to retreats for non-Catholics, say over weekends. The Newman Club ought to sponsor such, being very careful, of course, in the choice of retreat masters. Just the opportunity to visit a monastery or convent in a noncommittal way, and to hear about Catholicism from the spiritual angle (special stress on the lives of the saints would be good) might change whole lives. It goes without saying that such events should be announced with enthusiasm rather than apology on campus, with appropriate explanatory remarks.

## **The Intellectual**

The sort of catechetical instruction often necessary to give to Catholic students should be dispensed with efficiently and quickly. A good, solid, swift refresher course at the beginning of each year should put it out of the way. Then the Newmanites can go on to better things. But let them be things related to their problems, such as moral questions, the political philosophy of the Church, the lay apostolate, marriage, and "what shall I do with my life?" It is a terrible thing to water down any of these subjects to a worldly or a natural level. There is another general principle—that youth should be given the best and the highest, should be asked to give everything. As previously remarked, there is a sort of complacent mediocrity amongst the generality of Newmanites which would seem to make it imperative to water things down. The best way to attack this (in our opinion) is to reach over the heads of this semi-inert barrier to the best on the campus, that is to reach over the Catholics to the non-Catholics. Without watering down, but with care in one's terminology, it is possible to talk to

the whole student body (or as many of them as you can attract) about marriage, birth control, church and state, etc. Let the Catholic students stir up enthusiasm and the chaplain concentrate on getting good talks.

There is another angle which can be tried in some colleges. That is politely but firmly to ask of the professor or college president that a Catholic priest or recognized authority be allowed to take over So-and-so's class for a day to give "the Catholic point of view" on communism or promiscuity or whatever it is that has recently been presented in an anti-Catholic manner.

It seems as though the best intellectuals on every campus steer clear of the Newman Club, with good reason. In order to start a strong Catholic intellectual ferment the Newman Club should form a group, or encourage a group to break off from it, in order to operate on a high intellectual level. There was such a group at the University of Chicago once, centering around the study of Saint Thomas and organized as Dominican tertiaries. Saint Benedict's Center in Cambridge worked on the appropriate level, and with amazing success amongst the highest intellectuals of the highest center of intellectuality in the country. Saint Benedict's Center came to an unhappy end, but not because of its intellectuality. It may in part have been due to an overly-strong reaction against the lukewarmness and loose thinking of other Catholic campus activities, including the Newman Club.

### **The Social End**

In reading about the foundation of the Newman Club one is struck by the fact that the social end not only comes *third* in the agenda, but was also intended to be more a consequence of the other activities than something especially calculated or planned.

It is now used as bait in a game which is getting harder and harder to play.

Wouldn't it be well to return to the founders' ideas and let it almost take care of itself? Then we won't hear any more laments of this sort, "We went to the Newman Club regional convention . . . *Of course* we had to stay at a luxurious hotel, of course we had to wear formals and go to an expensive dinner dance. An awful lot of delegates didn't go to Communion, but showed up at the Communion breakfast. Hardly anyone would talk seriously and they would have thought you were crazy to mention God except at the appropriate places in the program." That sort of thing (which seems to be the *usual* case) is the natural result of baiting people with a good time.



Social life will take care of itself. It does with the Legion of Mary (or rather it is provided for by the Legion in small, appropriate doses). It does in Catholic Action. Comradeship in Christ is the natural overflow of apostolic activities. People who work together in this way form deep friendships. Then Communion breakfasts and special liturgical celebrations, or picnics, dances or trips in honor of Holy Days, are easily, simply and inexpensively arranged, and everyone will want to go.

### **What Success Can Be Hoped For**

We said at the beginning of this article that the Newman Club should fix its sights on the noblest students, who would probably be non-Catholic, and that all, or nearly all, the activities should aim at reaching out to them, over the heads of, but with the help of, the ordinary Catholic membership. Newmanites should feel themselves apostles to the campus at large. The effects of such a program should be great in the long run: some conversions, surely, and more than now; a considerable dispelling of the general ignorance of Catholicism; above all, an enormous increase in the *prestige* of the Church which will have repercussions for a long time.

But what of the ordinary Catholic students who will not be catered to in the sense of giving them what they want (i.e., fun)? It will probably turn out that these students will be confirmed and strengthened in their faith in the only way it could be done—as an indirect effect of the increased Catholic prestige. They will very unlikely leave the Newman Club if it becomes, as it easily could, the liveliest place on campus.

But it is the leaders who will really count and most of them will probably be converts. If this is the case (that is, if our analysis is correct), then an apostolic orientation is the only mold for the Newman Club of the future.

PETER MICHAELS

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#### **WELL RISK IT**

**Newmanites ubiquitous,**

**Will have a bone to pick with us,**

**For treatment so inhuman—**

**To send them back to Newman.**

# Technical Training versus Education\*

Let us study the relation of technology to the organization of schools and universities. As the technician enters this field, he converts all institutions of learning to his interest; that is, he promotes technical training, which as he claims, is the only up-to-date, useful, practical knowledge.

The significance of reforms in this direction must not be underestimated. They constitute a direct attack against the idea of a "rounded education" (*encyclios disciplina*) that prevailed in classical and medieval times. The consequences of this attack do not, obviously, consist alone in the decline of the role of grammar in education, in the retreat of astronomy and music, in the disappearance of dialectics and rhetoric. This slashing, whereby of the seven classical "free arts" only arithmetic and geometry have survived, is by no means all. The technical science which comes to a position of supremacy is both empirical and casual. Its inroads into education mean the victory of factual knowledge over integrated knowledge. The study of ancient languages is pushed into the background, but with them there vanish also the means to understand a culture in its entirety. The logical capacity of the student, his capacity to master the form of knowledge is weakened. Factual knowledge is empirical and thereby as infinite as are the endless rows of causes and effects whereby it is described. We often meet with a pride in the boundless accumulation of factual knowledge, which has been likened to an ocean on which the ship of civilization proudly sails. But this ocean is a *mare tenebrosum* ("a dark sea"); for a knowledge that has become boundless has become also formless. If to the human mind all things are equally worth knowing, then knowledge loses all values. Therefore, it may be concluded that this factual knowledge will eventually drown itself in the ocean of its facts. Today the most valiant human efforts are swamped by the rising tide of facts. It would not be surprising if we were to become as weary from this vastness of knowledge as from a crushing weight which burdens our back.

Where emphasis is placed on facts, education strives for a handbook knowledge, imparted to the student through profiles, graphs, and statistics of the subject matter. True education is incompatible with this kind of knowledge and with this method of instruction, for the crude empiricism into which such

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\* This is a chapter from *The Failure of Technology*, published by Henry Regnery Co., Hinsdale, Illinois, \$2.75. Earlier chapters appeared in our April and July issues.

training has fallen is a purely mechanical piling up of facts. This training lays no foundation, it contains no forming principle which would be superior to, and would master, the subject matter.

That dubious adage which says: "Knowledge is power," is less valid today than it ever was, for knowledge of that sort is the very opposite of mental power; actually, it completely enervates the mind. Universities decline in the degree that technical progress spreads into them from the secondary schools. The university becomes a technical training center and servant of technical progress. Technology, in turn, does not fail to lavish endowments and new institutes upon the universities and to work strenuously for the transformation of the universities into conglomerates of specialized laboratories.

It should here be noted that the classic idea of a rounded education, confined as it was to the formation of culture and wisdom, stands in sharp opposition to the idea of an encyclopedia of sciences, that is, to a knowledge which is arrayed alphabetically like a dictionary or encyclopedia.

The idea of an encyclopedia of sciences belongs to the eighteenth century. Knowledge of that description has been the forerunner of all modern technical science. It is the knowledge of a Diderot, a D'Alembert, a La Mettrie, who declared all philosophic thought to be null and void, who in works such as *Histoire naturelle de l'ame* and *L'homme machine* advocated an empiricism in which everything is explained in terms of casual reflexes between brain and body. The thought of Hume, their English contemporary, is stronger and finer, but his doctrine of the association of ideas, and the principles of all possible associations (he assumes similarity, contiguity in time and space, and cause and effect) lead to the same result (*Philosophical Essays Concerning Human Understanding* and *An Enquiry Concerning Human Understanding*). According to Hume, perceptions are not in need of a substance that carries them, for all substances are merely composites of simple concepts and thought. These theories of associative thinking always tend to make the associations materially independent.

However, to associate is not yet to think; in fact, the special capacity for association characteristic of many a clever head appears to be rather a substitute for independent thought. Hume may be considered the spiritual father of Joyce's *Ulysses*, a book that makes association independent, and destroys every intellectual order so radically that nothing is left but a great garbage pile of associations.

FRIEDRICH GEORG JUENGER



# Catholic Action in a Catholic College

My post-high school education began seven years ago. I wanted to major in geology, and since the Catholic college in my home town had no courses in this science, I decided to register at the large public city university—against the wishes of my parents. I was a bit green then, but I soon learned the reasons why Catholics should, in general, stay as far as possible from public schools. Paganism is dispensed in such institutions both openly and subtly—the latter way being probably the more dangerous. Often I found that teachers would make statements which, even though literally true, were rendered false by emphasis or context. A few months of sparring with teachers who were trying to get across their cloying “sweetness and light” morality, for instance, resulted in my dropping the courses one by one. I had been speedily convinced that no education could be obtained where one had to object time after time to what teachers said—where not objecting would have been a passive condoning of their ideas.

Following this fizzle, I decided that any other school I would go to would be a Catholic one. That is how I came to register in the technical college of a large midwestern Catholic university. What I expected of a Catholic school at this stage was an institution where, in addition to the technical training, one would certainly obtain schooling in religion and philosophy, where all the students would be rather carefully supervised and guided, and where character would be developed.

It was in this school that a “double action” began to take place in my ideas of education: on the one hand through outside reading I began to realize what a Christian’s life should be and therefore what his education should work toward, and on the other I saw how little the school I was attending approximated these ideals. One evening I realized, all of a sudden, what it meant to *live* according to truth, to fulfill one’s vocation by living positively—doing one’s best at every minute—and not living negatively by keeping out of mortal sin while otherwise neglecting God.

In this college, a student could be graduated with a total of four hours of religion courses and none of philosophy! The absurdity of calling such a school a Catholic college was apparent to me, but I found no one who shared my views and so I did not know what to do. The college publication was quite liberal, and so I decided to write them a letter, explaining my views about the situation. It caused quite a bit of comment, so I heard, and

there were even some replies that changed the venture from simple letter to a public argument by correspondence.

It was through this public interest in the Catholicity of our college that I began to meet other students with substantially the same opinions and with not just negative ideas against the present set-up but positive ones about what could be done. I made the heart-warming discovery that there actually was a Catholic Action cell in the school, and it was with the friends made here that I can say my college education really began. In order to arrive somewhat more approximately at a Catholic education, I changed from the technical school to the arts school while retaining the technical major. This brought me into even closer contact with the rest of the cell, since most of them were in the arts school also.

From this point on, the "double action" mentioned before became more pronounced. Through various means I realized more and more what Catholic education should be and at the same time saw how pitifully inadequate the school system actually was. While in the technical school, I had had the odd notion that one could obtain a truly Catholic education in the arts school, but only there. This hopeful thought proved to be as much a delusion as that an adequate education could have been obtained in the previous place.

A Catholic Action cell has as its purpose the Christianizing of one's environment, which necessarily involves the spiritual development of the cell's members. The latter aim is sometimes more prominent than the social mission, which may be rather erratic. Such was the case with our group; it was principally by means of this cell that we were able to get an education despite the school.

To take one instance which provides a good example: We decided to set up a study group to meet weekly in the evenings, that would be open to all who wanted to learn about the apostolate and its purpose. It was decided to pattern the group's discussions after the See—Judge—Act formula of Catholic Action, but on a large scale. So we studied first a number of books that treated of the "decline of Western civilization" to learn how we got into the present mess. Following that were a couple of sessions on the Church itself and what is its position in relation to contemporary society. About this time school ended but the discussions continued into the summer with a consideration of the principal encyclicals of the recent Popes in order to build up in our minds a picture of what is to be aimed at in establishing a Christian pattern of life. Thus we became acquainted with, besides the Popes, many

other forward-looking writers: Amintore Fanfani, the great economist-historian; Christopher Dawson, Berdyaev, Tawney, Karl Adam and Eric Gill; Cardinal Suhard, dynamic Archbishop of Paris; and Claire Bishop and Henri Perrin, who pictured the grass-roots Christianity taking hold in Europe. These are only a few of the writers we studied.

Thus, by thorough and critical discussion, we were able to obtain a rather well-balanced picture of what Catholicism really means, how the world has been secularized almost to destruction, and how important is the vocation of each one of us in the regeneration of Christ's Mystical Body. I learned more from this discussion series than from three years of scribbling, memorizing, and answering pointless questions at the university. This series was not without guidance, incidentally, since a priest—the cell's spiritual adviser—"sat in" on it and gave us much valuable help. His moral help and zealous example were even more valuable.

Along with this process of getting an extracurricular education went the realization, mentioned before, of how lamentably the school was failing in its job. The encyclical on the *Christian Education of Youth* by Pius XI gave us an orthodox norm for making such determinations. The Pope says, for instance, that for a school to be a fit place for Catholic students, "*It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit.*" So far is this from being the case, however, that one might say that the various natural sciences, for instance, are taught strictly from a spirit of naturalism rather than of Christianity. An atmosphere of conscience-salving semi-paganism characterizes courses in geology, physics, and so forth. In a geology class the professor was forced, by consideration of the process of evolution, to mention the Church. This resulted in a noticeable hush and tenseness throughout the room. Needless to say, the apparent religious restrictions on scientific freedom were dismissed in a few words!

In none of the courses in natural sciences that I've taken or been acquainted with was the hallowed term "nature" replaced by the simpler word "God." The inductive method was not shown to be only approximate nor were references made to the sciences in which absolute certainty can be obtained. The position and value of the natural sciences were not indicated and above all the teachers omitted to say what the purpose of the study should be.



**"It is necessary that all the teaching . . . be regulated by the Christian spirit."**

Especially in the various engineering courses we see men here being conditioned with strictly secular knowledge for a secular world. Students are being taught, in a word, how to get a job, which is not the purpose of a Catholic education. We need more than Catholic engineers who spend their lives helping someone else to get rich, or who enrich themselves, by exploiting others and by feeding on the cultivated laziness of the public. We need a few engineers who are truly Catholic—zealous and with a realization of the manifold social evils attendant on the phenomenal development of modern science and engineering. The world cannot use science for the honor and glory of God just as a person cannot use wine for the same purpose; but it is now dead drunk with the scientific myth and about the only excuse for the immersion of a person in a "scientific" job is that by love and sacrifice he can bring Christ to those with whom he comes in contact. The Catholic, if he deserves the name, should not add to the list of those in need of such help. If a person has the vocation to be a scientist, he also has the prime vocation to turn heavenward other scientists and indeed the science itself as utilized. No such notion was mentioned in any of the courses under consideration.

**"It is necessary that all the teaching . . . be regulated by the Christian spirit."**

Topics such as business, commerce, and finance belong no doubt to the classification of those subjects which in a fully integrated and correctly orientated school *would* be taught. The place of such courses *should* have would be comparable to courses in Hindu and Buddhist religions in a seminary—necessary knowledge for specially trained, specially guided prospective missionaries into pagan centers. There should, we say, be some Catholics in these fields, and so there is a place for these topics in the Christian curriculum. But these students must be taught to be heroic, to prepare themselves for turning the overwhelming flood from Mammon to God; their training must steel them for this encounter. What, in reality, do we have? Hundreds of tiny cogs being turned out from only one school to make the materialist juggernaut bigger and bigger. In the largest Catholic universities in the country there are more students in the commerce schools than in the arts and science schools.

The sub-topic of advertising gives us a better illustration of the divorce of a certain aspect of Catholic education from any rational, much less supernatural, basis. Progressively shorn of

moral restraints, the masses of Western humanity have been exploited by the fortunate few who have trampled their way to the top of the economic ladder. Gradually extending their rationalization, the rising capitalists shattered the moral fabric of society and shaped even the states to economic ends. National and local exploitation reached a temporary limit and so the fingers of greed extended to the unindustrialized countries. After glutting worldwide markets in their first overall rush for profits, the capitalists called in the weapon of advertising to play its most important part. Now thousands of artificial "needs" are created so that hardly anyone knows what is a necessity and what is not. Modern advertising so gorges the masses with superficial considerations at best that any spiritual or supernatural valuations may dissolve before this propaganda. This "profession" is taught and lauded in Catholic universities. The St. Louis *Globe-Democrat* had a notice in its April 5th issue to the effect that "Twelve advertising students from six midwestern universities began their 'Week in St. Louis' . . . yesterday." Some of these deluded fellows were from our Catholic school.

**"It is necessary that all the teaching . . . be regulated by the Christian spirit."**

History can be, in a sense, the basis of the apostolate in so far as it is through history that we come to know the horrible natural consequences of original sin, and it is by seeing how the world came into the present condition from its comparatively Christian orientation of five hundred years ago that we can realize better not only the job that is before us but also to some extent the methods usable for the attainment of a City of God, and especially what this Christian society would be like. From studying the relationship of man to God in a fairly completely Christianized condition we can get norms, ideas, and suggestions definitely helpful, even if only by analogy, for building in our own minds a picture of what kind of world we are trying to establish. It is through history that we can see the world-wide spread, though often in germinal form, of the visible Church, the secularizing and technological unification of the world, and the effects of such changes on society today.

It is found, however, even though history courses are less reprehensible than others, that these aspects are seldom touched. The head of the history department, at the beginning of an elementary course, told the class that he would confine himself to the "facts" and would not, in effect, bring in theology. He kept his word, thereby eliminating from history its *most important* facts.

Another history teacher, who is truly admirable as a Christian, as a teacher, and thereby as a flagrant exception to the rule of departmentalized pedagogues, said that he didn't see how any Catholic could teach history without bringing in the fact of original sin. If only there were more with his outlook!

Philosophy occupies a prominent place in the curriculum—certainly more prominent than theology. In addition to this strange inversion, philosophy courses take their places in the estimation of some teachers, it seems, as well as in that of pupils, as merely rather extirpated topics certainly unrelated to anything a student may do in later life. Logic and metaphysics are needed for graduation but the purpose of philosophy—to build up a rational natural guiding basis of truth, one might say—is missed. Ethics is, at times, not much more than a course in loopholes, when it could furnish a solid moral fabric to be supernaturalized and crystallized by grace and the certainty of theology. It must be said, however, that the philosophy department is certainly a brighter spot in an educational set-up which is spotty indeed.

**"It is necessary that all the teaching . . . be regulated by the Christian spirit."**

As far as religion goes, this obviously most important subject is among those that fall shortest of its mark. The courses are archaic, tuned to mentalities that, it is apparently believed, are in need only of apologetic training. This negative approach, the teaching of students how to get the best in an argument concerning religion or how to get through life on the right side of the mortal sin line—not caring that Christ is dying because of their neglect—is certainly a disappointment. Millions of the spiritually starved are looking for a humanism; we who have the true humanism dispense it in such a maimed fashion that not an inkling of its true mission is realized by students, while the false humanity of communism is working tooth and nail to capture a society that is deplorably weakened by the mediocrity of Christians.

What a magnificent opportunity is given to teachers of religion! Through their efforts might be formed real men of prayer, by training of both will and intellect, instead of youths who will later look back on these hours with a sigh of relief that they no longer have to listen to instructions in so dull and effeminate a thing as religion. It is a dangerous and false frame of mind that is the result of such instruction. The ideas of bourgeois complacency and satisfaction with the status quo are completely at variance with the Christian's job of world revolution. This mag-



nificant opportunity is so often let pass, when the entire gamut of Christian living could here be given its correct alignment.

For instance, the idea of vocation, with all its implications, could be brought out; it could be shown that a person must not be any apostle in any job but that he must have the right job, that in choosing the job realized to be the right one great sacrifices that purify like fire may be necessary; and that it is through these sacrifices together with continual prayer, love, and the living of the Mass and the Church year that our purposes will be fulfilled. The revolutionary governing idea of poverty, correctly understood as applicable to all, and the amazing realization of the meaning of the Mystical Body of Christ could make religion courses into real spiritual arsenals. Students could be introduced to various apostolic organizations, could be shown what progress is being made in the Catholic Renaissance throughout the world and could, in general, be formed or at least exposed to the apostolic norms that Christ needs now to clutch society from disaster and turn it to Himself. These opportunities are being daily neglected and the university is disgorging mobs of unenlightened, near-sighted, socially conformable Catholics distinguishable at times only by their inactivity from the militant communist pagans.

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This has been only a negative criticism of the school as it is. To establish a positive picture, a blueprint of what a Catholic college should be like in its entirety, would require many more pages and the treatment of many more aspects of correction than the one of sensibly teaching the now existing courses. It would be necessary to take into consideration such things as: a proper balance in the curriculum—which would include probably courses for all students in such subjects as world affairs, labor, encyclicals, fine arts, the Mystical Body of Christ, and prayer; the proper proportion between training of the intellect and of the will, the latter formative half of which is so sadly neglected now; the extent to which “major” subjects should be included in the basic college program; and others. Such an undertaking is not intended here.

But to take a brief overall view of the scholastic cleavage from common sense, we see that the Catholic school is geared to a secular, watered-down Christianity, whereas the entire orientation of the school should be away from the concomitants of greed and toward a revolutionary but realizable Christian society. In accordance with the Christian tenet that men should work for God by serving the *needs* of their fellow men, the entire curricular system should pull toward this social ideal, and the radical Chris-

tian mission should be taught unstintedly in all classes to the extent that the nature of true education for world conquest requires it.

Destructive criticism, I know, is often imprudent, since it is only a positive approach that will actually accomplish anything. But occasionally it is necessary to bring out ideas which are not generally known—necessary to let people know that the Catholic school is so inadequate to the needs of man—so that from this realization positive action can be taken. As far as the latter is concerned, it would be good, however, to indicate in a few paragraphs the parts that the three groups in a school—administration, teachers, and students—can and should play in remedying the disintegration of Catholic education.

Since the curriculum is determined by the administration, it would seem that much progress toward a balanced Christian college or university could come from the deans, regents, and other officials. Such things as complying with civil educational regulations, sanctimoniously retaining the four-year college period in technical schools, or shaping and condensing curricula to attract more students, should be thrown aside if retaining them means producing mobs of mediocre graduates. The deans and department heads can do much to set the tone of a school. At a semester assembly the head of a department pointed out the use of speech courses—the *only* consideration he mentioned was monetary, not a word being said to the effect that speech might be used in putting across ideas to do some good for society. There is no excuse for such blind incompetency. The second big job of administration is getting the right teachers; no doubt considerable improvement can be made here by obtaining teachers who deliver the strictly Christian point of view in class even though this might, for instance, embarrass the board of directors or moneyed backers of the school. But apparently it is true that good teachers are rare.

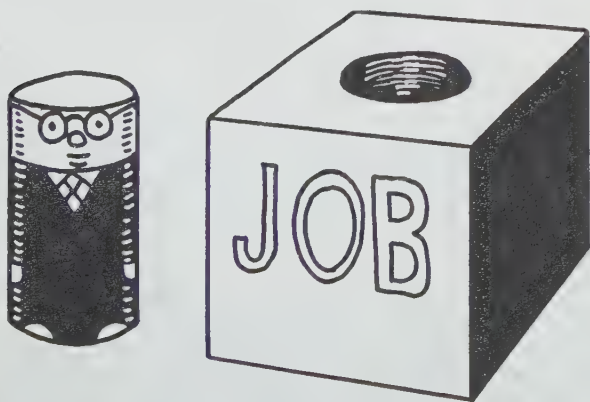
Probably the most potent segment of a scholastic set-up, as far as reform goes, is the faculty themselves. It is they who do the educating, and what more can be said than that the need for teachers with a thorough knowledge of their field, its relationship to other subjects, and the place it should form in a God-centered education, is urgent. A practical way for present teachers to obtain a fuller picture of the purpose of a school and how their subject should be worked in with all others in a strictly Catholic context is for those interested to form study groups. This form of mutual development would especially appeal to young teachers and would, in a sense, parallel the "cell" work on the student level.

Improvement of the school by the students themselves is a more subtle angle of reform, but one the importance of which is often overlooked. It is true that the scholastic pattern is to a great extent produced by the faculty and administrators, but the extremely important task of rendering the student amenable to changes "from above" so that the latter are more effective can be accomplished by Catholic Action cells working as leaven among the student body. In a large college in France where nearly all the students had fallen away from their religion, a cell of Jecists (French Catholic Actionists on the student level) brought back ninety per cent of the school to the Sacraments. Such a Christian spirit is not confined to Europe; the Young Christian Students at East Chicago Avenue, Chicago, Illinois, forms the growing American counterpart of the Jecists, the Student Catholic Action movement being world-wide. Interested students may write Y.C.S.

In conclusion, Western society has disintegrated, by the snowballing of greed with an increasing admixture of pride, from a substantially integral, ordered Christianity to a deformed egalitarianism with its only norm materialist and escapist mediocrity and being ordered only to self-destruction. Catholic education has allowed itself to be carried into this morass; *it* nevertheless must be the instrument of regeneration because it is to the Church, through its members—who are formed by education—that Christ left the development of His Redemption.

ROBERT KNILLE

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**STUDENT MOST LIKELY TO SUCCEED**



## BOOK REVIEWS

**THIS IS CATHOLIC FICTION**  
By Sister Mariella Gable, OSB  
Sheed and Ward, 50 cents.

*This is Catholic Fiction* is heartening a discovery that one tempted to write a review almost as long as the work itself. Sister Mariella's remarks on the

subject are collected in a pamphlet of only forty-five pages. Yet we find this is one of the finest pieces of criticism we have come across.

In all quarters controversy rages over what makes Catholic fiction. Friendships are divided on the basis of a preference for Greene or Waugh. The most unworthy volumes are placed on Catholic reading lists because the statue of some saint appears in the first chapter or a rosary is discovered fortuitously in the leading lady's purse. We are sick and tired of it as well as of those namby-pamby reviewers who curry favor with publishers and readers alike by obligingly setting up their own literary standards, whose very newness betrays the universality a principle should possess.

It is good indeed to have someone like Sister Mariella come along with a clear-cut and profound criterion. Perhaps the key to her whole argument lies in her statement that without a great Catholic audience no great Catholic literature is possible. The failure of Catholic publishers to present good fiction, and of Catholic writers to produce it, may be the same basically as our failure as individuals to cast out of our lives the curses of mediocrity—that stale air in which a great saint or a great piece of literature must perish of asphyxiation. When a Bernanos comes to us with the fiery truth that there is but one weapon against this mediocrity and that sanctity, we turn away in disgust or bewilderment from his searching implications.

Thus blinded by self-love we need Sister Mariella to point out that the happy ending popularized by secular slicks and slavishly imitated by our fiction writers and editors is ridiculously out of place in a theology planted in the Cross and watered continually by the mystery of suffering.

Neglect of the greatest conflict possible to man—that between love of himself and love of God—is neglect of the greatest fiction potential that could exist. It is not moral problems alone which should occupy our writers, though these have their place in literature as in life; it is the spiritual combat, nothing more or less than the struggle involved in keeping the first commandment. The love of God is the highest accomplishment possible to man and therefore should be the ultimate target of the novelist's pen.

We have been thoroughly bored and disgusted at the lilliputian battles waged by eccentric moderns that people our fiction. Sister Mariella believes the true hero, on the other hand, is the man who strives toward the very opposite of today's romantic egocentrism. He is the man who tries habitually to make the appropriate response to external reality, whether that reality be the existence of a transcendent God or the existence of a steak dinner. Things by their nature possess a place in the hierarchy of being which renders them worthy of just so much love—no more. God alone is worthy of infinite love.

Herein lies the core of real dramatic conflict. No stakes could be higher than those held in the balance by our moment-to-moment choices between Hell and Heaven throughout each day of earthly life. No failure more tragic, no triumph more exalting than the eventual outcome of our me.

Yet most of us know that few issues in actual experience are as vivid as the distinction between right and wrong. We move instead in that shadow-land wherein weakness, complicated motives and limited understandings blur the eternal issue. This should be the mature fiction writer's territory too. He knows man's destiny and how it is attained. But he knows them, not as the theologian does, abstractly, but in all the variations of their impact on everyday people—"the infinite mutations of the human heart receiving, evading, or breaking that law."

So Sister Mariella has begun to lift the nature and role of Catholic fiction out of the mire of sentimental standards in which writers, readers and editors alike have floundered helplessly. It is hoped that all three will acquaint themselves with this little book and will exclaim, as we did, "At last, now we're beginning to get someplace!"

ELIZABETH M. SHEEHAN

## Our Intellectual Ancestors

### MAKERS OF THE MODERN MIND

by Thomas P. Neill

Bruce, \$3.75

If I were young and just finding out about how diseased the modern world is, I would devour this book.

I would fill me with joy to learn that Calvin is the one who gave us our respect for money and business, that Freud was an extremely proud man who could not get along with anyone, and that, indeed, all the bum ideas that are going about are not traceable to the Church but to the enemies of the Church. I would consider it my great good fortune to find essays on Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx and Freud, which simplify and clarify their ideas better than I could do in twenty-five years of research and present them in a popular manner along with fascinating biographic details.

It must be because I am getting old that such a treasury of information and personal tit-bits palls a little. What I want is something simpler and more penetrating. As Mr. O'Neill treats these men they don't seem quite real. Yet I would not accuse him of pulling his punches, certainly not of watering down his moral or doctrinal judgments. Yet he is too "balanced" in talking about people who are probably not balanced. Luther is not so much a mixture of good qualities and bad qualities as he is an impostate priest, who probably was, as Mr. O'Neill sort of hints, diabolically possessed. If one saw Luther in the light of this fundamental living privilege, maybe everything would become clearer. Then we would not talk about "this doctrine" or "that belief" of Luther's, because they probably weren't doctrines or beliefs in the sense of rationally held conclusions. We would be more to the point to show how Luther's "ideas" served the devil in attacking the Church. Similarly with Freud. We treat him as though he were a mere man with some bad faults. But can a man who wrote so many evil things be explained so ordinarily?

PETER MICHAELS

## More on Education

### BLUEPRINT FOR A CATHOLIC UNIVERSITY

By Leo R. Ward

Herder, \$5.00

The main thesis of Father Ward's book is that the specific end of a Catholic university college should be the formation of the intellect as Catholic and

not, for instance, the development of the "good person." This is an important point to be realized since apparently many persons confuse the specific aim of the Catholic school with the ultimate aim of life.

It seems, though, despite the author's emphasis on the need for teachers who are thoroughly Catholic in their scholarship, that he considers the intellectual position a little too exclusively and tends to minimize in places the apostolic outlook and goodness that must characterize the Catholic school even though these latter are not the school's specific end. Especially today with the necessary ascendancy of the laity, because the need for apostles to form nuclei of reconstruction in society is so great, the final job of Catholics—scholars included—must not be hampered by a school's too-exclusive concern for its specific end and consequent possible neglect of the ultimate end. A Boy Scout troop does not have as its specific purpose the saving of drowning people, but in time of flood this necessity may overshadow its ordinary functions. Should Catholic institutions not use emergency measures to some extent now?

A valuable corollary of the author's principal idea is the significance he places on history and tradition in the development of the Catholic mind. He does not bring out here sufficiently, however, that the past should be studied mainly to form a consciousness that will be a point of departure for building a new Christian order today and the to-days to come. Later on in the book, Father Ward does emphasize the great need for a body of active, integrated scholars to aid in developing a full Christian culture.

The book is an enunciation and justification of basic educational principles; it is *not* a "blueprint," since many specific topics are omitted. The proportion of various curricula is not considered; Father Ward does not mention, for instance, what approximate size a commerce school should have in relation to the other parts of a university; he does not consider such things as integrated courses in agriculture or fine arts.

Although there are disproportion and incorrect emphases in the book, Father Ward's main ideas seem to be quite correct.

ROBERT KNILLE

## Solid Stuff

### SOCIAL ETHICS

By J. Messner

Herder, \$10.00

This is a monumental (1000 words), comprehensive (everything from the nature of man to a study of world peace), and expensive (10 bucks) book. Add to that the fact that it

is translated from the German, and you cannot help but say, "It had to be good."

It is good. It is more than worth any six social ethics books I recall having seen, and so (to overcome the most obvious barrier to purchase) is really comparatively cheap. That it is worth its price in size, weight and sheer abundance of material will be immediately obvious to anyone who glances through it.



To me the most impressive thing about Messner's book is the weight of its scholarship and the depth of its treatment. Without being "heavy" it is the opposite of all the word "superficial" suggests. It would be unthinkable, for instance, that Messner would not know the Aristotelian-Thomistic teaching on usury, and equally unthinkable that he would not be cognizant with all the great modern theories and operations in respect to finance. Throughout the book there is on one hand constant analysis and delineation of principles, and on the other a constant reference to modern conditions and problems, to the highest authority in technical and scientific fields for facts of the market or psychology or biology.

The other impressive thing about the book is that it makes an integration. It relates the philosophical principles to the biological data, to the experiential testimony and the social theory all the way down the line. And although Messner deals with natural law and temporal situations, the supernatural is not entirely missing, and certainly he is constantly aware of a higher law. The Catholic Church and her teachings often enter the pages of the book.

Messner works not just on theory but toward solutions in the practical order. I would not always agree with his solutions. Furthermore, I do not think that he is the most profound thinker on the problems in the modern world, but he is the best scholar I have found within the broad area of ethics. The disagreements are not a serious matter for Messner is engaged more in analyzing the problems than in fitting them into pet theories.

PETER MICHAELS

## Faded History

**HENRY THE EIGHTH**  
By Theodore Maynard  
Bruce, \$3.75

We are all familiar with the well-padded physical appearance of Henry VIII, and are aware that his personality has taken on a corresponding opulence in subsequent dramatic and fictional portrayals.

Here, if the words may be so used, the same well-padded opulence has been extended to a rather dry academic picture of his life and reign. Any fact capable of sound documentation, or even of documentary speculation, has been entered into this record in as accurate a chronology as possible.

The biography is crowded with some of the most colorful, vigorous, immoral, and emotional figures in all English history, but they are only in facts and figures for the most part, and move like wooden effigies. All the quotations from contemporary sources, all the anecdotes, cannot remove the prevailing atmosphere of accountancy.

Consequently, although the major theme is the gradual dissolution of the Catholic Church in England, and the minor chord is the lives and thoughts of those aiding and abetting that dissolution, the full impact of the event is hardly felt by the reader. The author even found it possible to equivocate with and sometimes to excuse those involved, stating that Wolsey "believed that he was serving the Church's best interests," and that Henry followed his conscience, no matter how erratic and unrelated to religious truth said conscience was.

The unattractive truth is simply a spectacle of a few men, Henry VIII, Wolsey, and Cranmer in particular, using religion, men, and money

indiscriminately toward the accomplishment of goals rooted in vanity, self-interest, fear, and desire for power. Therefore it seems a shame that so much accurate and involved research work and a sincere interest in truth should be vitiated by the lack of a corresponding emphasis on the moral and human aspects of Henry's England.

The historical value of this book is too much negated by such remarks as the following, at least in my opinion. Regarding Wolsey, Mr. Maynard writes: "This vanity not only betrayed the fact that Wolsey was at bottom a vulgarian, it also indicated a serious moral weakness. He was not a bad man, whatever were his faults. But he had no definite principles and founded his astonishing career on nothing but the royal favor."

It occurs to me that possibly, rather than equivocation, one might discern the author's intent to be "damning with faint praise."

RUTH HOWARD

## This Age of Mary

### QUEEN OF MILITANTS

By. Rev. Emil Neubert, S.M., S.T.D.

Translated from the French

The Grail, St. Meinrad, Indiana, \$1.25

This is a fighting book. And for all those who have been waiting for a book explaining Mary's role in the Lay Apostolate, this is a tremendously

vital and significant contribution.

Father Neubert makes a good beginning by debunking in one easy chapter the all-too-prevalent notion that devotion to Mary is either sentimental or childish practice by introducing some very virile testimonials to the Queen of Militants by leading contemporary Catholic Actionists. This is followed by a penetrating and brilliant analysis of the life of a lay apostle in terms of courage, perseverance, obstacles and suffering, and there's a particularly interesting chapter on training and the use of individual talents in the apostolate. The author makes a scathing denunciation of jealousy, vanity and self-seeking, those insidious enemies of a real lay apostle. Over and over again the need for an interior life, the life of prayer and the Sacraments, is emphasized in a way which leaves no doubt in the reader's mind as to what is the better part of Catholic Action. And it will be ultimately through consecration to Mary, the Mediatrix of all Graces, that the lay apostle will draw the strength and wisdom necessary for his dedicated life.

The author's style is readable, lucid and to the point. And even more he writes with the kind of common sense which will make enthusiastic militants for the cause of Christ. I cannot too heartily recommend this book as a handbook for all apostles who are working to restore all things in Christ through Mary.

JOAN M. PAUL

## REPRINTS:

Cardinal Suhard's pastoral of 1948, THE MEANING OF GOD, 25¢ a copy, with a discount of 25% for orders of ten or more.

Father Hugh Calkins' excellent study of a prevailing problem in marriage, RHYTHM—THE UNHAPPY COMPROMISE, 10¢ a copy, orders for thirty or more, 5¢ a copy.



# THE FALL STARTS WELL WITH . . .

**THE CREED IN SLOW MOTION** by Msgr. Ronald Knox. (\$2.50. Ready.) If you enjoyed **THE MASS IN SLOW MOTION** (\$2.50)—and who didn't?—you will certainly want this companion volume on the Apostles' Creed. These "slow motion" titles amuse us, coming from Msgr. Knox, our fastest-producing author—it's no fault of his that the Knox Missal won't be out on September 8th as we optimistically told you in May. It won't be ready till October, but do let us have your order, if you haven't already sent it in—you can't imagine what a help it is to know how big the first rush is likely to be. In case you have forgotten all about this Missal, let us say again that its official title is **THE LATIN-ENGLISH MISSAL**, and that all Scripture passages in it are from the Knox translation, the rest of the prayers also newly translated into good, attractive English. It is printed in black and red throughout, and is flatter than the usual Daily Missal. You can still get a leaflet giving all details and showing sample pages just by asking for it. Whatever edition you buy, it will come packed in an individual box with liturgical decorations—the Missal is one book we believe in making a fuss of. The prices are \$10 for plain leather with red edges; \$12 for the same leather with gold stamping and gold on red edging; \$15 for black morocco with gold edges; and \$25 for sealskin with gold edges, gold roll and leather lining.

Priests, seminarians, sacristans and just plain students of the liturgy will be glad to hear that we are doing a translation of the rubrics of the Roman Missal for their use . . . **THE LAWS OF HOLY MASS** (\$2, Sept. 8). We thought this was rather a smart idea on our part, but the usual reaction seems to be that it's About Time.

Is there a philosopher in the house? If so, he will covet **Gilson's DANTE THE PHILOSOPHER** (\$4, Sept. 8). Professor Gilson is not trying to fit Dante into this or that school, but simply to understand and interpret his thought. Dante emerges neither as the poetic replica of Saint Thomas, nor on the other hand, as at heart a heretic. Neither the profundity and importance of the questions he treats is forgotten, nor the fact that it is a poet who is discussing them.

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